



Volume 13.

Published by  
The Sunflower Publishing Company.

LILY DALE, N. Y., OCTOBER 8, 1904.

Issued Every Saturday at  
One Dollar a Year.

Number 184

## SOUL SCIENCE.

If Spiritualism Is Neither a Religion  
nor a Philosophy, let it be a  
Soul-Science.

Synopsis of Lecture by Miss Elizabeth Harlow at  
Lily Dale, N. Y., July 27th, 1904.

Emerson has said that "your sum-  
mit will be as high as your base is  
broad." Some of us have had great  
expectations of Spiritualism, and  
some of us seem to be especially dis-  
appointed. I believe this truth of  
Emerson to be an eternal truth.  
Thus I believe that if we are in any  
manner disappointed our bases have  
not been broad enough.

There has been much agitation in  
the minds of the majority as to just  
what position Spiritualism ought to  
occupy.

The question is frequently asked  
is Spiritualism a religion or not?  
Many answer yes. What do you  
mean when you say that Spiritual-  
ism is a religion?

Man, nature and systems do not  
always accord. Usually man's na-  
ture is superior to the system which  
he is dwelling under. We have been  
born and bred in the past in the  
thought and expectation of marvels.  
That we look for something to be  
produced to touch us that will bring  
and do itself phenomenal things. It  
seems to me that they who are cry-  
ing for spiritual food have not yet  
correctly defined for themselves what  
Spiritualism really is. Then we say  
that we want Spiritualism to be a  
great factor in the world, and when  
we come to define what we mean  
there is, instead of peace, war. Tol-  
stoy has said that religion was not  
what a man believes, but what he  
does. Thomas Paine said that re-  
ligion was to do good, and the Scrip-  
tures say that religion is to help our  
fellow man. The creeds tell us who  
the true God is and define him.

I find that the first demand of  
Spiritualism is this,—open your eyes  
to see, not what lies behind, but what  
lies ahead. We are asking about the  
cause of things; does life really con-  
tinue? and it is forever leading us  
into unknown, untried realms. But  
the past systems have failed to catch  
the fulness of things for many rea-  
sons. Religions have taught men  
thus far how to get ready to die, and we must live forever, let us  
teaching death to be a fact, and that  
you would lose your grip upon life  
unless you would go according to  
their definition. Spiritualism has  
proven that there is no death. We  
are standing in the realm of cause, it  
is powerful when we speak it  
gently, mildly, firmly and intel-  
ligently.

To me Spiritualism is a view of  
life from the natural basis of things,  
and when I say natural I mean that  
we have at last come to know that  
there are no special privileges, but  
that systematically, orderly and effi-  
ciently all things related move

forward by methods and principles  
that do not twist or turn to please  
any creed, system or man. With  
Emerson, again I say, "At the feet  
of Nature let us go and study its  
simplicity, simple, not because it is  
so inefficient in its methods, but be-  
cause of its inexhaustibleness."

Let us study the mistakes of the  
past and thus warn and guard our-  
selves in the future. We find that  
to pray, pray; if you wish to com-  
mune, commune; if you wish to use  
the Scriptures to carry on good work  
do so. But remember that in truth  
there is more than one chamber.  
Try not to build a system that will  
define the infinitudes of nature; for  
just as soon as you do you have put  
iron bars around the progress of the  
hour, and are trying to hold that  
which will not stand, and you will be

obliged to compel, instead of invite organization for business, not for  
men to remain with you. For man titles nor for supremacies. There  
is essentially a progressive creature, is no need for signatures or adorn-  
ments or ordinations of any kind. learn the liberality of true liberty, He who carries the light of tru h  
Where free will reigns, there men upon his brow will be known by all  
men. Let us go to work to educate  
ourselves and the world. We are  
there swords of authority must sit.

Is it purely a science? We find  
that the term science today means  
systematically to study and relate  
the results of our study. Science is  
but systematic work, not devotion,  
but work in the field of actualities.  
Our poets have sung out beautiful  
suggestions; our philosophers have  
dreamed wondrous dreams; our re-  
ligionists have sometimes got in  
with the psychological sway of the  
moment wonderful visions, but they  
never knew whether they were true  
or not until some mind that loved  
to work, some hand of patience that  
had tested it in the crucible of anal-  
ysis and brought out the kernel and  
related it to the other kernels in life  
and then appears the flower of re-  
vealed knowledge. This has been  
the work of science.

Many say that science does not  
touch the soul, that it only proves  
in the past, as a system, believed  
in the duality, that there were two  
principles in life—one matter and  
the other spirit, that there was a  
right principle and a wrong princi-  
ple—but Spiritualism has proven to  
us that there is in the essential but  
one principle—life, spirit, power,  
energy—call it what you will. The  
scientists have proven in spite of  
themselves that Spiritualism is true;  
that the scientific world is no longer  
dealing with dead and inert matter,  
but all is spiritual manifestation.  
Spiritualism has said something for  
science, and science is responding.

Can we organize into a scientific  
body, even upon this basis of a sci-  
entific revelation? No. Because  
all men have not yet unfolded them-  
selves. Those diligent thinkers and  
those working brains that sometimes  
dare to work alone, you cannot ig-  
nore, you cannot set apart, you can-  
not build a fence around, for Spirit-  
ualism is the blending of all things.  
Spiritualism needs revelations of the  
continuity of life in its demand that  
we take truth for authority needs  
revelations that matter is life. When  
she says to us that there is no death  
thus far how to get ready to die, and we must live forever, let us  
teaching death to be a fact, and that  
you would lose your grip upon life  
unless you would go according to  
their definition. Spiritualism has  
proven that there is no death. We  
are standing in the realm of cause, it  
is powerful when we speak it  
gently, mildly, firmly and intel-  
ligently.

To me Spiritualism is a view of  
life from the natural basis of things,  
and when I say natural I mean that  
we have at last come to know that  
there are no special privileges, but  
that systematically, orderly and effi-  
ciently all things related move

forward by methods and principles  
that do not twist or turn to please  
any creed, system or man. With  
Emerson, again I say, "At the feet  
of Nature let us go and study its  
simplicity, simple, not because it is  
so inefficient in its methods, but be-  
cause of its inexhaustibleness."

Let us study the mistakes of the  
past and thus warn and guard our-  
selves in the future. We find that  
to pray, pray; if you wish to com-  
mune, commune; if you wish to use  
the Scriptures to carry on good work  
do so. But remember that in truth  
there is more than one chamber.  
Try not to build a system that will  
define the infinitudes of nature; for  
just as soon as you do you have put  
iron bars around the progress of the  
hour, and are trying to hold that  
which will not stand, and you will be

obliged to compel, instead of invite organization for business, not for  
men to remain with you. For man titles nor for supremacies. There  
is essentially a progressive creature, is no need for signatures or adorn-  
ments or ordinations of any kind. learn the liberality of true liberty, He who carries the light of tru h  
Where free will reigns, there men upon his brow will be known by all  
men. Let us go to work to educate  
ourselves and the world. We are  
there swords of authority must sit.

## THEOLOGOS.

Dissertation on Gods—Their Offi-  
ces and Relations to Man.

## IMPOUNDERABLE FORCES AND ESSENCES

By Daniel W. Hull.

"The embodied spirit has a thousand  
heads,  
A thousand eyes a thousand feet,  
around  
On every side enveloping the earth,  
Yet filling space no larger than span  
He is, himself, this very universe  
He is whatever is, has been, or shall  
be;  
He is the lord of Immortality.

DEVELOPMENT OF THE SPIRITUAL  
AUTHORITY AND WORSHIP OF  
THE DEAD.

We are prone to venerate the  
past, with its personalities and in-  
stitutions. Age and distance al-  
ways lend us their enchantments.  
The older an institution, a creed, or a  
dogma, the more difficult it is to  
change it. The presbyterians have  
been laboring almost half a century  
to get infants out of hell, and only suc-  
ceeded in rescuing the poor innocent  
creatures in 1903, and yet some have  
their doubts whether it would not  
have been better to let them remain  
in perdition a few years longer. The  
M. E. Church, at the general confer-  
ence in Los Angeles in 1904, at-  
tempted to free its discipline of  
some of its superstitious teachings  
and give a little opportunity for  
dancers as well as shouters to go to  
heaven, but the venerable old moss-  
backs were not yet in a mood to  
room in heaven with the lovers of  
amusements. The reasons for this  
aversion for reforms is the veneration  
for the past—the infallibility of  
the fathers who were not nearly so  
well learned as those of the present.  
An anonymous writer says:

"We pity the Chinese worship of  
ancestors, and talk of the incon-  
venience and expense it causes, and  
the sacrifices that are made to it,  
but many good people in Christian  
America seem to me to be indulging  
in something very nearly akin to  
such worship. There are homes  
where convenience and comfort are  
barred in many directions by old  
customs that have no better reason  
for existing than that they were  
established by some one who has  
gone. Clumsy instruments must  
still be used, antiquated furniture  
cannot be replaced, old garments  
must be hoarded, only because they  
were once valued by some one who  
has long ago passed beyond of or  
care of such things. The younger  
members of the family to whom  
change and improvement are as  
vital as breath, are denied natural  
rights, for the sake of those whose  
right and interest in earthly things  
are over. I am not advocating the  
banishment of sentiment and tender  
associations nor disregard of the  
feelings of the elders—there is too  
much of that—but still each genera-  
tion has its own life, and those  
who are here now have the same  
right to live theirs unhampered,  
and with its proper environment of  
today, as had those of the years  
that are gone."

It is strange that we should think  
that dead men are infallible, and  
submit ourselves entirely to their  
ideas of life which the changed  
conditions of our times render al-  
most impossible. Jesus was con-  
fronted with the very same objec-  
tions to his innovations, and he came  
nearly losing his life, for the crime  
of referring to the inability of the  
prophets Elijah and Elisha to heal  
all the sick in their times (See Luke  
4: 35-7). Even his disciples were  
offended and some of them left him

when he spoke of the impotency of  
the manner to keep men alive (See  
John 6: 49, 60). It would be sacri-  
ficial to speak disrespectfully of  
Abraham Lincoln at the present  
time, yet it is only a matter of a  
little over forty years ago, since  
our ears were frequently, I might  
say constantly pained by hearing  
the most scandalous reproaches  
heaped upon his noble character.

"The demons of our sires became  
the saints we adore.

The names of Washington and  
Lincoln have become a talisman by  
which the demagogues of one  
political party conjure votes, not  
withstanding their principles are as  
far apart as the east is from the  
west. How often do they with up-  
turned eyes invoke the aid of those  
spirit patriots in the unholy pur-  
poses of robbing the people of their  
rights! They will state in their  
harrangues that the spirits of Wash-  
ington, Jefferson and Lincoln are  
looking down upon our govern-  
ment in pride, and their hands are  
guiding the men at the head of  
State. And these appeals meet  
with a worshipful response in the  
confiding listeners to these harran-  
gues.

It is thus not difficult to learn  
how ancestor worship came to oc-  
cupy so large a place in the public  
mind. It came from priest wor-  
ship, king worship, and hero wor-  
ship, and often all three of these  
offices were combined in one per-  
son. In the event of the death of  
a king, the new king became strong  
in the affections of his subjects, as  
he made himself a true representa-  
tive of the old king. If he could  
establish the feeling that he was in  
continual consultation with the old  
king, or the old priest, he more  
firmly secured the loyalty of his  
subjects. Thus the loyalty of the  
subjects was secured from their  
venerations for the old king at  
first, and that veneration became  
more and more sincere, as time  
elapsed and his faults were for-  
gotten and his virtues were remem-  
bered. Traditions grew up around  
his name, wonderful things were re-  
lated of him, and his aid was often  
invoked by not only the reigning  
monarch but all the nobles and  
other subjects as well. Those noble  
qualities of his character were wor-  
shipful qualities and his influ-  
ence as a mediator with the  
powers still above finally made him  
an object of worship. It was thus  
with Osiris and his wife Isis, and  
their son Horus, and some of the  
Chaldean deities.

## X-RAYS.

Life untouched by the influence of  
sweet sympathy is like bread with-  
out salt.

The man who has had his mental  
vision opened to a knowledge of self  
thru spirit intercourse, has some-  
thing that money cannot buy.

A true leader is an adviser, not a  
commander. Leadership originated  
by the masses flocking around those  
who could give advice and comfort.  
Only the wise ones are thus entitled  
to lead or rule.

Overestimating a medium's pow-  
ers is equal to fraud, and has been  
the cause of many being unjustly  
suspected. Intuition betrays the  
deception, and the hearer concludes  
it to be the medium, not the sitter  
who is deceiving.

Psychometry proves that nature  
is intelligent; for how could an inert  
object give forth an interesting his-  
tory of its past, if this were not so?  
From nothing comes nothing. An  
intelligent effect must have an intel-  
ligent cause. When a rock speaks,  
it must be intelligent or have some  
qualification which is—all a part of  
Nature.



PUBLISHED EVERY SATURDAY BY

THE SUNFLOWER PUBLISHING CO.

Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

If you do not receive your paper promptly, please notify us, giving the date of issue, so that the fault may be located and the cause removed.

When you want the address on your paper changed, always give the address to which it has been going, as well as the new address, or we cannot find the name on our subscription list to make the change.

We are not responsible for, and do not necessarily endorse the opinions expressed by correspondents.

Rejected communications will be preserved thirty days, after which they will be destroyed. No manuscript will be returned unless stamps to prepay postage are enclosed.

## SUBSCRIPTION RATES:

Single Subscription, per year,	\$1.00
Six months,	.50
Three months,	.25
To all foreign countries except Canada and Mexico,	1.50
Six months,	.75
Three months,	.40

With five subscriptions we will include a year's subscription free to the one getting up the club.

ADVERTISING RATES.

1/2 inch, one insertion, 40c; three insertions, \$1.00.
1" " " 75c; " " 1.80.
3" " " 4.50.

Reading notices, 15c a line; 20 lines, 10c a line. Discounts for Time and Space.

REMITTANCES.

Address all communications and make all money orders payable to The Sunflower Publishing Co. Don't neglect to sign your name and address plainly in every communication. Don't send your personal check as it costs 15 cents to collect it, and we must deduct it from the amount you send.

W. H. BACH, EDITOR-IN-CHIEF.  
A. F. MELCHER, ASSOCIATE EDITOR.

Address all communications to THE SUNFLOWER PUBLISHING CO., and not to the individuals.

## DIVIDED, YET UNITED—THE N. S. A. CONVENTION.

If we were to sift very closely and get at the personality of the generally avowed Spiritualist, we would find not only the same division that exists among Christians, but even more so. Besides the inherited opinion—that colored by past beliefs—we have those tainted by orientalism, liberalism, materialism and self; and if we had the naming of them it could be done to a nicely by affixing the word Methodist, Presbyterian, Baptist, Catholic, Christian (in general), and the others mentioned. To the close observer it must have become apparent that former Methodists (who have not yet outgrown the past) favor simplicity in services with plenty of congregational singing, while the Catholics are prayerful and often demonstrative; Baptists positive and readily prejudiced against those who differ from them or who do not accept their Spiritualism, or their form of it; Presbyterians straight laced and somewhat contracted in spiritual lore (satisfied with little); liberalists disinclined to form or ceremony (want it secularized); materialists, scientific and careless as to its morals, but all Spiritualistic in a degree that marks them as unique and above the average thinker and reasoner of the day, and where unity among them begins. The N. S. A. is an effect of the latter accomplishment, and a nearer study into the work of this organization since its inception will convince any one that Spiritualism as a cause has found its outlet thru this channel, and should be supported accordingly.

Thru notices concerning the event, all wide-awake Spiritualists must know by this time that their annual convention is near at hand.

Tuesday, October 18th, St. Louis will undoubtedly harbor more Spiritualists than ever before recorded.

The significance of this event—of these conventions—has not yet sufficiently dawned upon the mass of our people to be appreciated to its full value. But it will in time.

St. Louis should be a Mecca for Spiritualists on this occasion. If not only to become acquainted with one another, which already exerts an influence for good, but to add a note to the center of gravity from which the spirit power has to send influences all over the land. It is in this fact that our future success lies, and none should understand this better than Spiritualists, whose philosophy teaches this as an everyday lesson.

Attend the convention whether you have any business or not. Every thought centered there adds to the nucleus for good and power—especially to offset much which is spiritual and potent in its opposition. Our warfare extends as much into the unseen realms as it does among the seen; for all know that psychic influence is the cause of the latter, and to allay the cause is half the battle won. The rest will come with very little effort. Therefore on to the World's Fair City, and let the world know that we have been there.

Destiny and character are near relations.

## WHAT IS CONSCIENCE?

Whether it be right or wrong to follow one's conscience, depends, perhaps, on what is understood by the term.

That a man's conscience is clear because he does what he believes to be right or just, can undoubtedly be supported by reasoning from human experiences; but does that make it right in the spiritual sense?

If conscience is a divine gift it must be analyzed as such, and deductions made accordingly.

That intuition or love may be perverted by misuse is not without issue. So may conscience, if it be a soul sense like the former.

Now, conscience, spiritually analyzed, seems to be that "inner voice" which prompts against being unjust or encroaching upon that which is forbidden—provided it has not been dulled by injustice or tyranny—arbitrarily opposing what is known to be right.

Those who have no scruples about doing wrong wilfully are said to have no conscience. But this is only a phrase. The conscience is there, only it is warped.

It is also said that some have no love nor intuition. They have both; for without love they would have no will; without intuition no consciousness or reasoning faculties.

Intuition is that divine gift or soul sense, thru which man gains understanding; and love, the sense thru which he develops power or determination—provided, of course, they are not used to deceive or impose. That weakens them, and leads to short-sightedness, credulity or imperceptibility to being victimized—subjecting the operator to other forms of deception or imposition as a just penalty—whether he reaps what he has sown here or hereafter.

But not all who are reaping the apparent penalty for a perverted or warped intuition or love, must be credited with having created this unfortunate condition themselves.

Such perversions are also effects of heredity. And as the human entity may be born with one warped soul-sense, he may be born with more. Because he misuses his intuitive sense, or reasoning faculties for deception, adultery, immoral practices, gain or anything else in which principle is sacrificed; or misapplies his divine power of love for that which is antithetical to it, and justifies himself on the ground that it is "natural" because it touches him as being right or just, does not make it so to those who know the difference between purity and honesty and the reverse by experience or moral development.

In like manner conscience must be gauged. Those who know conscience to be Nature's guide to right-doing—who are sensitive to her promptings—cannot justify wrongdoing on the ground that the wrong-doer FEELS right. Knowing what conscience is in the true sense, he treats it as the world in general treats reason or love. If not exercised according to the rule that they are understood, the provokers are condemned. And it also condemns the man, who denies his conscience; for the world knows it is there. Without a conscience man would be as impotent as without reason or love. He needs them all three—even if they are warped—for conscience is the sense thru which he feels a higher guidance—a spiritual self, and distinguishes the man from the animal.

## PSYCHICS.

Contentment is at home everywhere.

Nature sings thru humanity as it attunes its harp-strings to her lyre.

Conscience is the divine attribute which distinguishes the man from the brute.

As a man can be controlled by the psychology of thought, he can be by that of prejudice, and should guard against either to be himself.

To be honest with self is more frequently the cause of undergoing a change of mind or heart than all the thunders of a reformer can accomplish.

The money-maker is largely considered the hero in civilization. The scalp taker holds the same position among Indians. But some things that seem great in one age, fall into insignificance in another. Meanwhile the real heroes live in hopes that are seldom realized.

THE SUNFLOWER always turns to the light, reflecting its brightest side to public view.

## WHAT HAS SPIRITUALISM GIVEN TO THE WORLD?

1. Absolute proof of Immortality.

2. A new science—mediumship or how to unfold the higher qualities in men and women.

3. A higher philosophy—a natural religion or how to reach a happy future independent of priesthood.

4. A practical revelation of the spirit world—a natural future.

5. That God is greater than man—not a contracted being according to human conception, but a principle in nature that constitutes infinite wisdom and love, the nearest analogy that we can reach.

6. A higher conception of life generally; its purport, destiny, and value.

7. That death is not to be feared or regarded with horror—that it is but a new birth and that our loved ones are still near us after their change.

8. That mortal life is but a school—a preparation—to a higher life, and that it is therefore our duty to prolong it to its utmost by the observance of health laws—morally and physically.

9. That our good work precedes us to the next life and there await our coming, taking shape compatible with their creation and constituting our home life in spirit—our evil deeds coming under the same law, with effects in accordance with their causes. In a word, as we sow we shall reap.

10. That causation can be only understood thru self-knowledge—mentally, morally, and physically combined—and thru this means man can prove to himself that immortality is a fact, thus combining the first with the last paragraph in this essay.

## IMMORTALITY PROVED BY SELF-KNOWLEDGE.

When a man begins to feel as though he were controlling his body instead of the body him, he is beginning to know himself.

When he begins to feel the body as something he is carrying around with him, leading it, like a horse, to water—giving it needed rest and comfort, he is beginning to sense his real personality.

When he begins to realize that he simply has a body attached to him, and himself is a SOUL, then he begins to live.

Absolute proof of immortality is found only in this degree of self-knowledge. And the proof of this assertion is found in its realization.

What hurts our cause more than all outside interference or opposition are the independent services instituted by mediums on the days or nights of the chartered society meetings. There can be no objections to their holding meetings at any time, but when they dovetail into the only supports from which the cause can ever hope for recognition by legislation, they are proving themselves weak specimens of what they should be—examples for the rest. If they haven't love enough for the cause through which they obtain their living, to support its societies, let them at least tear enough of the unloving out of their hearts by closing their meetings on Sundays and permitting others to support them. It is through these chartered societies that mediums are morally protected and it is, therefore, their moral duty, to do all in their power to uphold them.

Whatever way the election goes, public opinion will rule just the same. So the country is safe anyhow.

If knowledge is the school to wisdom, there is plenty of opportunity for the entire world to become wise.

Self-control constitutes the surrender of the desire to the will.

The London Hospital says that a cramming educational system among a class impairs bodily vigor, which loss can never later be compensated for. Instead of strengthening the brain it irritates it and produces hypersensitivity and lack of courage. Effects of this evil may already be seen on a large scale in France. Spiritualism, while it advocates universal education, sounded the first warning against cramming years ago; and it has often been written that an effort for the school medal was a race for the graveyard.

To figure in anything that concerns Spiritualism without the spirit hosts is like figuring out a hotel bill without the bookkeeper.

## An Essay on Materialization.

Materialization of spirits will be

denominated fraudulent as long as its science is not understood, and many will never understand it—among them the very mediums in whose presence this phenomenon occurs. Thru ignorance mediums often assert one thing when another takes place, which naturally gives rise for suspicion of fraud. It has been proved, for example, that a medium's own will enters largely in the production of spirit hands, the medium be bound hand and foot; that a medium can in this state extend his or her astral hand out of the cabinet, and then assert it to be a purely spirit manifestation. Whether ignorant of the fact, or with the desire to mystify, it irks those who feel intuitively that it is not a spirit hand—at least not that of any spirit outside of the medium. Now, if an ordinary physical medium can project his astral hand to a distance of eight or nine feet from his mortal member, why cannot a materializing medium project his whole astral body from the physical—knowingly or unknowingly—thus giving rise for a like suspicion by intuitive souls? And who is not more or less intuitive in this highly spiritualized age? Many mediums are beginning to understand and acknowledge this fact; but as long as there are some who do not or will not, the others must bear the brunt of skepticism. That two materializing mediums can work conjointly, the separated by walls, is also surprised—the retiring of one at the beginning of the seance under the plea of taking no interest in the manifestations, tho really to sit entranced in another portion of the house and appearing in astral or spirit form at the cabinet door, is sufficient cause for suspicion of confederacy.

But such a wonderful fact is kept dark, presumably because the visible medium cannot produce manifestations under any other circumstances. Why not tell the truth about it or enlighten the public as to the real nature of the case? No rational mind would reject the phenomena on that account. The suspicion of fraud in such instances grew out of the fact that some of the spirits looked like the absent medium. But it would not create suspicion were sitters acquainted with the facts or understood the science of it. All spirits who use the medium's astral to manifest thru partake of the medium's individuality. It is only by repeated trials independent of this that a spirit can present itself perfect, and the opportunity for this is limited; thus the large number that resemble the medium.

Probably there are other "tricks in the trade" only known to mediums, by which spiritual manifestations are aided, tho not tricks in the sense of fraud other than that they are not understood.

Mystery always has an ill effect on seekers after knowledge. The ignorant become antagonistic; the unwaried suspicious, the intelligent skeptical; and only the truly spiritual minded sense the truth for or against. And these are either too charitable to denounce in the event of fraud or are too sensitive to take up the fight against enemies in behalf of honest mediumship. What we need is more light on the subject by thorough scientific investigation, the results of which cannot be disputed by any one.

Advertising Patronage not Dependent on Circulation.

It is not always the circulation which makes advertising the most valuable, but the kind and class of readers a paper has. THE SUNFLOWER may not be able to claim a moneyed class, but it has a liberal class, who spend money when anything is offered that is worth purchasing, as well as an intelligent class, who can appreciate a good thing; and advertisers prefer buyers to mere readers of there ads, any time—circulation or no circulation.

Self-control constitutes the surrender of the desire to the will.

The London Hospital says that a cramming educational system among a class impairs bodily vigor, which loss can never later be compensated for. Instead of strengthening the brain it irritates it and produces hypersensitivity and lack of courage. Effects of this evil may already be seen on a large scale in France. Spiritualism, while it advocates universal education, sounded the first warning against cramming years ago; and it has often been written that an effort for the school medal was a race for the graveyard.

To figure in anything that concerns Spiritualism without the spirit hosts is like figuring out a hotel bill without the bookkeeper.

Forgiveness is the test of charity; revenge the test of its antithesis; both an indication of the true character of the individual.

## Man's Dormant Powers.

The assertion, that if man could realize his powers within what modified by adding: "Providing he unfolded those powers." For, as a musician can tell by a few primary lessons, what talent is in a pupil, yet the mere knowledge or realization by the pupil of that talent does not perfect it. Practice is needed; and so the practice of ones higher powers is needed to perfect them. Inspiration for example, needs quite a deal of practice to be able to express it acceptably. We may understand what is being said, but if not put into proper language, our hearers or readers will not. Some may mean well, but lack the will to carry out their good intentions. But the endeavor to execute these intentions is the practice needed to perfect that will for continued activity. So it is with sympathy or love. Who never tries to forgive, to be charitable, generous, hearty, or liberal minded will never develop the power it engenders. It is no trouble to realize that we have the possibilities in us for their exemplification, but they must be unfolded. Inspiration (to know without brain effort); a self-acting will (potency of thought or desire); and love (authoritative power), embrace all man's possibilities or powers, so-called; and as put into execution by self effort, they gradually unfold that which is behind it.

## Initiative and Referendum.

The condition absolutely precedent to the accomplishment of any large degree of reform within a reasonable period of time is the establishment of the initiative and referendum. Without direct legislation, or initiative and referendum, we are powerless to combat the briber, the lobbyist, the corruptionist, the professional politician, the powerful monopolists and all others who make a business of trafficking in things governmental.

Initiative and referendum is a method, not a program. It is the tool and not the product. Without it the American people cannot hope to break the mesh of statutory law that tends to bind us ever more tightly.—Columbus (O) Press-Post.

Upon receipt of twelve cents to pay postage I will send a copy of healing currents from the battery of life (price two dollars) to any advanced thought reading room in the world where it will be freely circulated.

It has proved itself of true worth by healing the sick and I desire that it shall save as many from suffering as possible.

Address College of freedom, 6027 Drexel Ave., Chicago, Ill.

A love for the beautiful is the soul striving to come in touch with harmonious or spiritual elements of nature and away from the discordant ones.

Intuition is soul speech.

If treated by Dr. Fellows a cure is certain.

**DOCTOR**

R. P. Fellows has the greatest remedy known for the complete and permanent cure of Varicose, Sexual Debility and Night Losses. The remedy used is a liquid medicine applied externally by pad and bandage. You will feel improved the first day, benefited every day until all signs of these complaints are fully restored. Send 10 cents for book explaining all and telling what every man should know. Address, DR. R. P. FELLOWS, VINELAND, N. J. and say where you saw this advertisement.

Dr. Fellows is a regularly educated physician, and the most successful, as his treatment will prove. He is beautifully located in Vineland, N. J., and has an extensive practice in all private, chronic and sexual diseases.—SUNFLOWER.

ORDER OF THE MAGI WILL OPEN ITS meetings Oct. 9. Training classes will be organized to prepare teachers to represent the order. For particulars address O. H. RICHMOND, 321 W. 117th St., N. Y. City. Reception hours, 1 to 8 p.m.

FURNISHED COTTAGE FOR SALE

or will rent for the winter or for a term of years.



## LILY DALE NOTES.

### CAMP JOTTINGS.

The Lily Dale fire-engine has arrived!

While last week ended with a death-stab to summer by Jack Frost, it brought a new life into our little burg — Mr. and Mrs. Geo. Gens having had a visit from the stork, who left a pretty little baby boy, on account of which event much joy exists.

The following neatly inscribed epistle, reached us with a vibration that bespoke of gratitude and generally good feeling:

The Leolyn, Lily Dale, N. Y.

DEAR SUNFLOWER:  
I wish to thank Mrs. Humphrey, the President of the Willing Workers, and all her associates who labored so faithfully for us last summer. And in behalf of the City of Light Association thank them most heartily for the check recently presented to me by the Secretary Mrs. Eliza Page.

A. L. P.

The following pleasing intelligence came to our editorial sanctum in regulation form, for which we extend our thanks and congratulations. Desiring our readers to share the appreciation it has afforded we give it verbatim:

Mrs. Minnie McKeever  
Announces the marriage of her  
daughter  
ESTHER.

Mr. Arthur DeWit Harnden  
on Tuesday, Sept. 27, Washington,  
Penn.

At Home  
after Nov. 1st, 77 Leferts Place,  
Brooklyn, N. Y.

Mrs. Estelle Fish Bajet will take up the study of Stenography and type writing evenings in the new short-hand school of 14 Students started in Dunkirk last week. It is the Pittman System Condensed.

Jules Jack of Buffalo was at Lily Dale last week on a little business for Mr. Manger.

While the sunflowers around the dale have drooped their heads, their namesake, THE SUNFLOWER is still facing the light, endeavoring to reflect the brightest aspect of Spiritualism to its readers.

Many of the homesteads in the City of Light, have been barred up and hermetically sealed to preserve them from the wintry blasts and snow drifts, while their owners are away, enjoying the comforts of home in the cities—scattered all along the line from New York to Washington, D. C. and Washington state on the Pacific.

Mrs. Eliza Stumpf, who left here for Buffalo, may now be addressed 127 Putnam ave., Brooklyn, N. Y., where she will take up the winter campaign.

Mr. E. D. Carver and wife are here from Buffalo, spending a few days in the Dale's refreshing atmosphere.

Mrs. M. E. Havens from Rochester was in town last week on a visit to friends.

A number of our residents are going south for the winter—the largest number to Lake Helen, Fla. One contingency leaves about the 20th of October.

The grape gatherers have been out in numbers, taking what nature furnishes free outside of the vineyards. Some were very fortunate in their harvesting and were loaded down with the luscious fruit.

Mrs. E. F. Bajet goes to Dunkirk for the winter.

Mr. and Mrs. J. S. Steele have been spending a short time in Buffalo, stopping at the Hotel Victoria, prior to returning to their home in Pittsburgh.

Mrs. Maria Carpenter and Miss Amanda Lavine have gone to Jamestown. Their address is 11 East 8th street.

Dr. Hyde has gone to Buffalo to attend a patient. Will probably be gone several weeks.

The Skidmore family, we are sorry to record, have left Lily Dale to take up their future abode in Fredonia. For the first time in many years the Skidmore lights have been out. Heartfelt sorrow is manifested in

consequence; for the name has long been held in honor by this community, and its departure from the Dale, leaves a void that can never be filled by another so worthy and generally respected.

Mr. E. Amburg lectured and gave tests at Library Hall the Sunday before he left Lily Dale in response to a call to other fields of labor.

Mr. and Mrs. Norman have returned from Buffalo to spend another week or two at Lily Dale.

Mrs. Mary Todd has returned to her home, Linden N. Y., for the winter.

Mrs. Eliza Page was down to Jamestown last week, paying a few friendly visits and attending to some business.

The panoramic view of forests in variegated hues, as they present themselves along the hill-sides around Lily Dale is perhaps not excelled anywhere.—Those who are preserving their falling tears (Autumn leaves) would probably be pleased to know that pressing their under side with a hot flat-iron, extends their lives.

Mr. Chas. Campbell will join his brother A. Campbell at Lily Dale sometime during this week. Then it will be once more the Campbell Brothers as of old.

Mrs. M. A. Enches has also returned to Lily Dale after a brief absence from its beautiful shores.

Mr. and Mrs. A. C. White of the Leolyn have also been away for a short time, taking a little recreation after the active camp work and attending hotel worries.

D. F. Devereaux and wife have gone to Jamestown where they will stay a month and will then go to Pennsylvania for the winter.

N. C. Lutgen is building a new veranda on his house.

Miss Lucy Greene has gone to Cleveland, O.

Our neighboring gas plant began drilling on Saturday, and made considerable headway for a beginning, and hope to strike a lead within the next two weeks. It would be a blessing if they could touch one that furnished a flow of gas beyond anticipation. They would find many patrons in and around the Dale.

### TRUTH.

BY MRS. ADDIE COOPER.

When we get down to the real facts of the case, there is much importance attached to the little word of five letters T-R-U-T-H. There are many conditions in life that will hardly bear weighing on the same scales.

Many times it is hard to accept the real unvarnished truth; and often it is as bitter as gall. But we have to take our medicine, many times we are not appreciated and some one will cry we were out of place either in looks or in appearance.

They may speak the truth as they see it, not being able to look into our inmost thoughts or able to realize our intentions. We

may be attending a seance because we believe while our partners in life do not believe when asked where we were we do not tell the whole truth. Why? Because we are afraid of the scoffs. Are we living true to self? Do we tell people we are so glad to have them come when in the depths of our heart we don't want them? Does Mrs. A. tell Mrs. B her bonnet is so beautiful and becoming and turn to someone else and say what horrid taste Mrs. B has?

If business men or women should tell the truth for one week they would lose their business also, their friends become incarcerated in an insane asylum, if any of you dispute my word you can prove it by making a trial.

If some one brings us the news that our child has committed some crime that places them at the mercy of the law we find it hard to accept it as a truth. We say, oh no, not my child. Then the thoughts wander back to the time when we held that form close to our breast, and think some cruel mistake has been

made. The time is here now that we must lay jealousy, envy, selfishness, and lust and greed aside, and live more true to self, to our friends and to God, when we shall receive what we seek—happiness.

We must learn to accept truth in whatever form it may come, and to love all humanity regardless of religious belief.

As dogmatism fossilizes the brain, bigoted or partisan prejudice fossilizes the heart.

## Buffalo Notes

N. H. EDDY, Correspondent.

Friday evening, September 23d Mrs. Cooley held a circle at Mrs. Johnson's, 477 Seventh St., a good number being present. They received satisfactory results.

Sunday morning, Sept. 25, services opened as usual at the Temple, Prospect Ave. and Jersey St., Mrs. Cooley speaker and medium, she giving notice the week previous that a spirit guide, Pat, would take control and relate his experience of entrance into and progress in the spirit world, also that he would give some readings, all of which was well rendered.

Sunday evening at the Spiritual Temple Mrs. Cooley opened service by reading a poem, after which she discoursed upon the subject of "Death, Spiritualism and Continuity of Life, and the Possibility of Spirit Return." Prof. Lockwood being in the hall, was called to the platform and spoke very earnestly in behalf of the truths of Spiritualism and the underlying principles of the Spiritual Philosophy. At the close of Mr. Lockwood's remarks, Mrs. Cooley's guide, Mayflower, gave a number of messages and descriptions. A good audience was present.

Mr. and Mrs. Steele, who have been spending the season at Lily Dale, are now in Buffalo at Hotel Victoria, 570 Main St., for a short time.

Friday evening, Oct. 14th, John W. Ring of Galveston, Tex., superintendent of National Lyceum work,

will lecture in the Temple, Prospect Ave. and Jersey St. Subject, "My Spiritualism and what it gives to me." A reception will follow lecture. Mr. Ring is an able speaker and exponent of the truths and philosophy of Spiritualism. I trust that a large number of people will come out to hear this gifted speaker. Tell your friends and bring them along.

A very pretty wedding was solemnized at the home of Mr. and Mrs. Wm. Avory of Akron, N. Y., Wednesday afternoon, Sept. 7th. Their daughter Maude was united in marriage to Burten Turck of London, Ont. Mrs. A. Atcheson of Buffalo, officiated. The happy couple left on the evening train for Canada. They will make Rochester, N. Y. their future home.

Miss Peterson, who has been stopping a few days in Buffalo with friends, has gone to Hornellsville for a short visit.

Mrs. Dr. J. H. R. Mattison, 248 North Division St., is kept more than busy in ministering to the needs of the many who call upon her for clairvoyant diagnosis and medical advice.

Martin Byron has removed his residence and tailoring business from 189 Allen St., to 182 Allen St., near corner of Elmwood Ave., where he will be pleased to receive his friends and patrons.

Mrs. Jennie Darch of 204 York St., an earnest worker in the interest of children's progressive lyceum of the First Spiritual church, Prospect and Jersey streets, has gone to N. Y. City on a visit to friends for a few weeks.

Sunday, Sept. 25th, Mr. Chas. Hulbert, president Harmony Circle Society, Sterling Hall, 374 Ct. st., opened his weekly meetings, upon which occasion the rostrum was beautifully decorated with flowers through the efforts of Mr. Hoyt. Mr. Hulbert also holds developing circles Wednesday and Friday evening at 54 Morgan St.

Friday evening, Sept. 30, Mrs. Cooley gave an entertainment for the benefit of the First Sp. Society. Vocal and instrumental music, and little addresses constituted part of the program; spirit messages thru Mrs. Chase, Mrs. Lane, Mr. Hulbert and Mrs. Cooley. The Ladies Helping Hand furnished refreshments, and with the aforementioned deserve much praise for their kindly services.

### FOR SALE.

800 acres of the most desirable property on the East Coast of Florida, situated 34 miles south of Jacksonville, running two miles on the Indian River North, and one half mile wide, one mile from R. R., and about one and one-half miles from the ocean. Can be bought for a very low price for cash.

Enquire of

84-86\* E. A. MARSH, Oak Hill, Fla.

### God's Chosen People.

It is a metaphor, meaning a people whose spirituality or sympathetic nature is sufficiently developed to admit of spirit communion. The Jews once occupied that position, tho not the first. The records of other countries furnish evidence of medial development prior to Bible history. After the Jews, this was confined to individuals and classes rather than to tribes or nations. America, as a people, were the next who stood nearest to the spirit world, closely followed by other English-speaking people, who now may be denominated "God's chosen people" with a sprinkling among the classes of other nations. Pride and selfishness, however, closed the gates again to others. May humility and love prevail now to keep them open—individually and collectively.

### Radiation.

In radiation the world is continually being startled with the discovery of new waves of many varying lengths that issue from almost every object. In fact, it is now thought that energy waves emanate from

culty so far has been to make apparatus delicate enough to detect them and measure their lengths. Waves that are set up by the human body and brain are easily detected at present. The wave question is now immense; for one brain devoting all the time can scarcely follow the rapid strides. Wireless telegraphy is intricate enough to take the entire attention of any one desiring to know how daily papers printed on steamers in midocean, receive the news.

The length of the waves of electric disturbance ordinarily used in wireless transmission, range from 460 to 3,600 feet. The length of sound waves commonly employed in music vary from two-fifths of an inch to thirty feet. The shortest wave of light that can be seen by the human eye runs 64,000 to the inch and 33,000 for the longest.

Radium, Röntgen and Blandlot waves are still shorter than the shortest waves called light. The Blandlot are the N-rays, which have been found streaming from the human body.—Prof. Edgar L. Larkin.

Honors sought, like fishing for compliments, are not always caught.

## The Sunflower's Winter Campaign

### IT SHOULD ADD

### 1000 NEW NAMES TO OUR LIST.

The camps are over, and soon we will again be facing the blasts of winter.

### How Will You Spend

### The Long Evenings?

You will want

### Reading Matter.

"The Sunflower" will supply you with the latest and best in that line. With our facilities increased beyond what they have ever been before, our efficiency of the past will be exceeded during the coming season; for

WE HAVE SOMETHING THAT NO OTHER PAPER HAS

### A Corps of Writers of World-Wide Reputation

will favor us with their Literary Productions.

Charles Dawbarn, Moses Hull, Daniel W. Hull, Lida Briggs Browne, John P. Cooke, and many others whose names are as well known, will furnish original articles, while the gifted lecturers, Prof. W. M. Lockwood, J. Clegg Wright, Carrie E. S. Twing, Tillie U. Reynolds, F. A. Wiggin, C. Fannie Allyn, Miss Elizabeth Harlow, Miss Susie C. Clark, Mrs. R. S. Lillie, Charlotte Perkins Gilman, W. J. Colville, Lyman C. Howe, Willard J. Hull, and others, who delivered lectures at Lily Dale this summer have been stenographically reported, and they will be published during the winter.

### THE GREENBACKER

will hop in the press frequently, as special accommodations have been arranged for him.

This array, with our

### Premium Books

will make the best and cheapest reading matter you can find for the winter.

### Remember we have Seven Books. They are all Good

Sartor Resartus, Thomas Carlyle's greatest work on the Philosophy of Life. "A Romance of Two Worlds," by Marie Corelli. "Natural Law in the Spiritual World," by Henry Drummond. "Heroes and Hero Worship," by Thomas Carlyle. "The Nemesis of Chautauqua Lake," by A. B. Richmond.

Any or all of the above books for 25 cents each in addition to the regular subscription price of "The Sunflower."



### FOR THE CHILDREN.

Wood's Natural History, 15 cents.

Arabian Nights, Lane edition, about 800 pages, 50c.

To get these books you must send a year's subscription to "The Sunflower," \$1.00, and include the order for the book or books wanted, enclosing the additional price mentioned above. That is, \$1.00 for the paper, \$1.25 for the paper and Sartor Resartus, or any one of the five 25c books, or \$2.25 for the paper and the five 25 cent books. The paper and the entire list of seven books will be sent, charges prepaid, for 2.90.

Show this to your neighbor and when you renew your subscription get him to send with you and get the advantage of this remarkable offer, and add a new member to "The Sunflower Family."

The Sunflower Pub. Co.,

Lily Dale, N. Y.

# METAPHYSICAL.

Conducted by EVIE P. BACH.

## BE A BIT OF SUNSHINE.

Work a little, sing a little,  
Whistle and be gay;  
Read a little, play a little.  
Busy every day;  
Talk a little, laugh a little,  
Dont forget to pray;  
Be a bit of merry sunshine  
All the blessed way.

—M. C. B. Woodward in *Sunset Magazine* for September.

## TO SEEM OR TO BE.

As imagination is often but so-called, in that it is inspiration or prophetic vision, pride also is often but apparent, being in reality, a sort of hyper-sensitiveness.

Nearly all so-called evils have their semblances in virtues or in what may be termed idiocyncrasies, notions, characteristics and fads. Many are inspired therefore to call evil undeveloped good. No doubt it is to a large extent, for almost every one endeavors to do better than he is at times, or as he often is tempted to do contrary to his reason or knowledge of things.

In the latter it is doubtless correct to call it undeveloped good, tho it could hardly be so termed where reason governs a selfish act—directs it as in forgery, embezzlement premeditated or cold-blooded murder, judicial or legislative bribery, political robbery, injustice, tyranny, etc.

But there are instances when so-called evils are but evils in appearance and denounced as such. In such cases the denunciator is wrong. He is seeing thru a glass darkly or judges others by himself.

Hypersensitivity, for example, is a tendency to avoid company, unless of exact vibration with the one in question. Such suffer when disturbed by persons of a fabric that is too far removed from their own state of being, or where the contrast is too great in the vibratory action of the life's impulses. To many, such sensitives appear to be haughty or proud, and they are left to battle for themselves, or are neglected when they should have sympathy or attention in some way. But the world is more prone to judge harshly than have sympathy or charity for wrong doing, or what seems so, at least.

No doubt there is an apparent selfishness as well as an absolute form. The man who loves solitude is often dominated selfish. But this is only another form of sensitiveness. The mental action of such is simply like the gentle swaying of the hair-spring to a watch, and the presence of another acts on this like a dynamo on such a spring, namely, stops it; and this is very disagreeable at times—especially while in the midst of solving a problem or under inspiration, as it is largely the case with literary men.

This class, therefore, seldom cares for companionship. It may also be due to the fact that they are company enough for themselves, but this does not account for the shock received when suddenly confronted by persons in the midst of their mental wanderings. A shock is always caused by a sudden stoppage in the human machinery somewhere.

In like manner zeal is often mistaken for affiousness or love of display—vanity; the desire to know something for conceit; honest conviction of wrong for prejudice or uncharity; affection for lust; good intentions for villainy, etc. But there is no cure for this kind of mistaking, except to outgrow the shadow which produces it, or grow into the sunlight of spiritual awakening—of spiritual seeing and feeling, and beholding things as they are, not as they seem to be.

## THE SCIENCE OF SUCCESS.

Every good act is sure of its reward as evil ones bring disaster. Not that either is the result of judgment, unless Nature be regarded as the judge. But acts are the intelligent effect of the will; and will-power is law incarnate—individualized. Natural law is positive—good—life. The reverse is death or a lowering of the sense-vibration—of the superior in mental ability in consciousness. Matter, per se, is general, even if not in specialties.

negative—life-less. Man vibrates in harmony with the element with which he deals, whether momentarily or permanently, and errs or triumphs accordingly. His failures or successes are a matter of judgment. Intuition is clear as long as he is in rapport with spirit or the positive of Nature by good intentions or spirituality, and he attracts or is rewarded with what he sends out. The reverse follows evil intentions, and "superstitious" people say he has been punished by God. Morality is a science.

## THE LAW OF LOVE.

If people understood the power or influence hidden in the higher emotion of love or sympathy much of the prejudice of human kind could be allayed as well as the malice of the animal. Love is a force that neutralizes viciousness, ill-feeling, and even pride, if directed rightly or persistently. It is death to some systems, just as malice is death to very sympathetic beings when consistently directed. Love may control the serpent or the wasp, for it is the poison that empowers them to act—this being their central life-force—and a genuine heartfelt sympathy or love-wave thrown over them, acts like a charm or an electric shock to their peculiar sensitiveness, which is an attribute of all venomous creatures as it is of prejudiced or so-called touchy people. Love controls the universe, and in man it is the same power limited to his understanding and influence over his animal nature.

## BE TEMPERATE.

It seems to me after a lot of hard thinking, that at birth each person is endowed with so much capital in the form of mental and bodily energy. If this capital is well invested by our guardians (our parents), we will arrive at maturity in a fairly prosperous condition. Now, if we take care of our capital, we can remain a good while in this valley of sunshine and shadows. If we spend faster than our energies can accumulate, we soon lose the surplus interest, and the principle will quickly vanish.

Therefore, it behooves us, one and all, to be temperate in all things. There is a time for everything—"Variety is the spice of life." Be calm and deliberate in all you do—divide your work and pleasure that you may avoid the ever maddening scramble to make lost time.

Don't worry, nor let your blood boil and seethe through your brain. The calm man in quarrel or trouble will always have the advantage.

L. R. HILLIER.

## EDUCATION.

When a man lets muscles become flaccid and emaciated through lack of exercise, he makes it impossible for him to carry heavy burdens. Likewise if a man does not improve his mind and nourish his brain by study and social converse. His mind, too, becomes incapacitated to grapple with the problems facing him constantly.

Nothing gives more pleasure than understanding how to utilize our acquired knowledge.

Education is an eternal process. If I were a materialist I would say a man's education should continue until transition; but being a Spiritualist I say education must continue forever.—L. R. H.

## Self-Possession.

This is a state of mind or soul attained by perceptiveness, or a clear understanding of things in general, without fear of acknowledging one's ignorance on any subject; for even wisdom is necessary to know how to manifest one's ignorance gracefully, or in a manner that makes criticism rebound on the critic to the latter's discredit or disadvantage.

Ignorance is no disgrace, but a disdain for the same often discloses a shallowness far below the disdained, and he who can retain his self-possession under such circumstances is the superior in mental ability in consciousness. Matter, per se, is general, even if not in specialties.

BY A KEEN OBSERVER.

## Ex-Secretary Long's Impressions of the Workings of Woman Suffrage.

Hon. John D. Long, recently a member of President Roosevelt's cabinet, is not afraid that women will compromise themselves by exercising the right of suffrage. At a hearing recently given by the committee on election laws of the Massachusetts legislature, on Governor Bates' recommendation that women be enabled to vote for city and town officers, Mr. Long said in part:

"I was in Colorado and saw an election there. My daughters and their grandmother voted. I watched them, and as I saw the process the whole argument about contamination vanished utterly into thin air. The election in that Colorado city was as orderly as in Hingham or in any ward of Boston. I have a tender feeling toward my own; I should object to any infringement on the efficacy of their lives, but they were not put to half so much notoriety or exposure as they would have been in a street car, or at a concert, or in getting into this room. My daughter, who is now working as a physician in the New York slums, comes in contact with the saddest elements of a great city. The exposure to which she was subjected at the election in Colorado Springs was nothing to the exposure which she faces now and of which I am very proud.

"It is sometimes said that a woman ought not to vote because she cannot fight. This is not true; she can. Some women lately have shown themselves pretty heroic against invading burglars, while some men have run away. A vote has nothing to do with fighting; it is the expression of an intelligent opinion. Besides, we are not going to have much more fighting.

"It is said that women do not want to vote. Well, not half the men vote. You cannot drum them up to vote even in exciting elections. Most men do not want to vote, but if it is a question of right it would not be just to deprive me of a vote because some other men do not want it. It has been said that the best way to repeal a bad law is to enforce it. If the majority of women really do not want to vote, give them full suffrage, and they will at once elect men who will repeal it.

"There is no argument against equal suffrage on the ground either of right or of expediency. It takes little or no time. The ordinary man does not give three hours a year to the exercise of suffrage. There is nothing in it to impair the nature of women. It has been tried in the election of school committees, and who is conscious of the slightest effect which it has had in absorbing the time of women or of unsexing them or of affecting their domestic relations?"

## ON A SOUND BASIS.

### Arguments For Woman Suffrage Are Built on a Foundation of Reason.

Our cause is based upon the fundamental principles upon which our national government rests, that "taxation without representation is tyranny" and "governments derive their just powers from the consent of the governed," principles which were not created by our government and which it has no power to abrogate or destroy, but are as old as humanity and will endure until humanity ceases to exist.

Suffragists have never assumed that the possession of the ballot is an end in itself, but a means to an end, which is the development of the individual through the responsibility of citizenship and the education which compels the voters to think and form opinions upon subjects outside of their own personal interests.

That a number of men and women perpetrated frauds at a recent election in the city of Denver does not in any degree affect the justice of equal suffrage. The hysterical effort of a portion of the public press to claim that "women were the leaders in these frauds" and that "they participated in them in greater numbers than men" would be grotesquely absurd if it were not pitifully true that the majority of people unthinkingly accept these wild exaggerations and distortions as if they were facts and base their opinions upon them.

Had this been the first time that voters had "repeated," "stuffed the ballot boxes or accepted or given bribes at elections there might be some show of justice in claiming that the participating of women had something to do with the corruption, but the fact that long before ever women voted wholesale use of tissue ballots, the voting of graveyards, lodging houses and poor farms and every possible form of intimidation, and even assassination, were employed in carrying elections would prevent any honest thinking person from claiming that woman's presence in politics was responsible for the election frauds in Denver.

REV. ANNA H. SHAW, President National Woman Suffrage Association.

## Moral Tone Needed.

When the influence of the great army of women who make up the bulk of the church members in this country can have a direct expression at the ballot box, there will come with it a moral tone now sadly lacking in every department of the government.—Lucy Stone.

## THE SUNFLOWER.

# Spiritualist Badge

## The Sunflower Jewelry.

### READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the rays of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a square white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

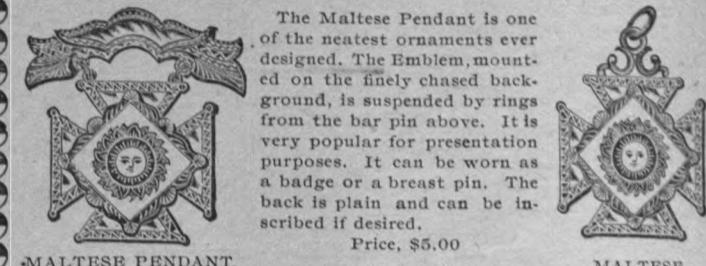


5c. Each.

50c. per doz.

\$3 per 100.

CELLULOID PIN,



MALTESE PENDANT.

The Maltese Pendant is one of the neatest ornaments ever designed. The Emblem, mounted on the finely chased background, is suspended by rings from the bar pin above. It is very popular for presentation purposes. It can be worn as a badge or a breast pin. The back is plain and can be inscribed as desired.

Price, \$5.00



FOR SALE BY

The Sunflower Publishing Co.,

Lily Dale, N. Y.

## Do You Want to Publish a Book, Pamphlet or Magazine?

### IF SO CONSULT US.

We are prepared to do all classes of Printing and Publishing, from a hand bill to a cloth bound book.

### Printing Done on Aluminum.

Special attention given to the needs of large companies who want printed matter at stated intervals.

Call or write for estimates.

THE SUNFLOWER PUB. CO., Lily Dale, N. Y.

# GENERAL FRANK HALL

is the best posted Mining Expert in Colorado. Read the following from his pen concerning

## THE SHERROD MINING DISTRICT.

"While it may be somewhat reckless, I am tempted to venture the prediction that within ten years from this date there will be at least a dozen mines in what is now christened Sherrod District, that under similar lines of development will be as rich and productive as the PORTLAND, INDEPENDENCE, and MARY M'KINNEY in the CRIPPLE CREEK District. This is based upon rather careful examination of the tremendous outcrops of the Ejan (Brittle Silver,) Nanie Sherrod, the Pay-well and many other veins along the Continental divide."

Our Company owns TEN LODE MINING CLAIMS (about 100 acres) in the heart of this section. Several strong fissure veins besides those named above run through the property.

Note the following assays from the Brittle Silver: First ten samples averaged \$101.00 a ton; second ten, \$209.00 a ton; third ten, \$311.00 a ton; fourth ten, \$120.00 a ton. Our company owns three claims, over 3,000 feet, on this vein, as experts trace the outcrop.

Capitalization, \$1,000,000. Par value, \$1.00. 600,000 shares in the treasury.

### A PURE SPECULATION.

We offer as a speculation, and NOT as an investment, a limited block of this stock at the ground floor price of TEN CENTS per share for 30 days ONLY.

There is no CERTAINTY that you will get your money back, but you MAY get SEVERAL HUNDRED FOLD. Proceeds will be used for development work, and if we strike it rich, the stockholders will reap the benefit. There are no debts whatever against the Company.

Remit by check or P. O. Order to

**W. J. SAWYER,**

910 Stephen Girard Bldg., Philadelphia, Pa.

Full information furnished on request. Permanent agents wanted who will represent things as they ARE.

## IMMUNITY FROM DANGER.

## Can Calamities Be Averted by Mental and Moral Harmony?

We are naturally attracted to people of our own tastes, habits, or desires, and they to us. It is law due to the magnetic relations existing in the atoms of our make-up.

Originally these atoms are as we inherited them, but we begin to reconstruct them as soon as we begin to act and think. Thus they may become grosser or more refined, purified or vitiated, according to our mode of living.

Impure thoughts create an impure magnetic aura, just as anger or hatred poisons the blood—the first demonstrated thru psychometry, the latter thru a branch of material science (under government authority) Washington, D. C., with Prof. Elmer Gates at the head.

The magnetism emanating from such a condition naturally partakes of the cause—its creator—just as man partakes of an intelligent cause, being intelligent himself.

Now, we know by thousands of experiments and tests that single individuals can impress their influence on an object, like a bed or chair, used by them—on their surroundings generally, and often to an extent beyond their home environment; and that this influence betrays the nature of their interior state, and has more or less effect on people surrounding them—the stronger affecting the weaker for good or evil, according to the ingredients of their aura—their magnetic influence. Furthermore, that they attract or repel people according to the magnetic relations existing between them. The pure; or highminded will attract the pure; the sensual or prejudiced their like. But the higher will repel the lower and vice versa—the latter sensing a timidity or fear when encroaching upon the former (unless this keener sense is dulled by criminal intent), while the first named are more or less disagreeably affected by the uncultured and undeveloped.

Nature operates on the same principle, being like the former, magnetic or electric (one a modification of the other, but constituting the link between mind or spirit and matter or substance). And just as a bog will attract the impure elements of its surroundings, so an impure community of people will attract the impure elements passing over or around them in the air currents, and create an epidemic.

In like manner the discordant or disturbing elements of a community—if in the majority—will attract a passing atmospheric discord or disturbance, and result in a tornado—like meeting like. So a cyclone or an earth-quake may be attracted to cities, the sea or forest afford better leads than brick and mortar.

But a discordant magnetic condition created by men and women is subtler in its attraction and composition, forming a force center that acts like a law of gravity, and inviting its counterpart to its bosom.

The destruction of cities where discord reigns or wickedness is rampant, and counterbalances the influences for good in their midst, is but the natural effect of a natural cause and need not disturb any one to shout for Jehovah or call such calamities accidents.

Nature seems to operate for effects that punish and bless mankind according to requirements. And if harmony and good will prevailed generally, we no doubt would have the millennium coming this way; for law is consistent and a harmonious mental state would meet the same consistent relations with matter that a discordant one does—like attracting like.

## The Idol Worshiper.

BY LEWIS R. HILLIER.

I was sitting up one night with a sick friend, John Siver, who had returned from his travels stricken with a fatal lung disease. The clock slowly ticked the minutes away as I watched the labored breathing of the sleeping invalid.

About two o'clock in the morning he opened his eyes and gazed at me with a most peculiar look. Great beads of perspiration gathered on his forehead and his fingers began to twitch nervously. I asked him if he wanted anything. Ashen palor overspread his face as he said:

"Please open that sea-chest in the

corner, and bring me the wooden image which you find."

I opened the chest and took out a wooden idol of a most hideous aspect. I carried it to the bed and John clutched it eagerly and then began to offer a petition to some heathen God. The language was most shockingly blasphemous and it fairly curdled my blood to hear it. I stood transfixed with horror at this strange performance. How wild were these actions on the part of one whom I had always looked upon as a consistent Christian, whose faith was as firm and unyielding as the rock of ages.

The sick man finished his petition and dashed the idol to the floor. After his violent actions he fell back weakly and closed his eyes. I sprang to his aid and heard him murmur: "Lead us not into temptation," then the death rattle was in his throat and in a few seconds the spirit had left its tenement of clay.

\* \* \* \* \*

After the funeral I retired to my study and opened an envelop which had been found in John Siver's desk addressed to me. Here is the narrative:

To William Hicks:—I John Siver, was once in a certain settlement in India. A party of us strolled one day into a temple, and I am afraid we were very imprudent in creating a disturbance and interrupting the services as we did. Soon a tall priest, dressed in white came towards us. My companions fled but I was detained before I could escape. The priest laid his hand upon my head and then walked towards the alter. I was constrained to follow. Some hidden force dragged my reluctant feet along. Arriving before an idol on the alter, the priest made a motion and I was forced to kneel and pray in a most blasphemous manner. Next I arose and received, against my will an idol which will be found among my effects. Then the spell was lifted and I hastily left the temple and joined my companions. I said nothing of my strange experience. I carried the idol about for years. I tried to destroy it, but could not do so. It caused me to worry continually, to think that I, a Christian, should own a heathen idol.

The worst is yet to come. Every year on the anniversary of my involuntary worship; that same power which first seized me in the temple, again compelled me to pay homage to the heathen god.

A house divided against itself cannot stand. I tried to resist; but once each year I was an Idol worshiper in spite of all attempted resistance.

This phantom in my soul has destroyed my peace of mind. It has been the chief cause of my present sickness, which I know will end in death. Bitterly do I regret having entered that temple in mysterious India.

Burn this dear friend, and keep my secret. If you have noticed anything peculiar in my manner of late years, you now know the cause. I hope to be freed from the incubus in the life beyond death.

Your long friend,  
JOHN SIVER.  
Gloucester, Mass.

## Soul Calisthenics

Calisthenics for the soul is as much needed as for the body. A child chained in a dungeon might grow like a weed in a cellar—with out sap, strength or color. So a soul, buried in the physical body, listless in aspiration, might keep pace with its outer covering, but it would be minus a will and the consciousness needed to give it locomotion and sensibility to do and to be—to know of a future existence.

Labor and study develop these qualifications; for in both are implied efforts to overcome obstacles, and these obstacles are the calisthenics that expand, strengthen, and develop the soul—bringing forth its manhood and genius—that which gives it courage of action as well as a will, and the proper intuition is a safeguard for that will.

Children love praise because they lack judgment to estimate their own values. Some children show a lack of this much needed mental qualification far beyond maturity. The apology for appreciation is not always valid, in that some ever crave it, forgetful of the law of reciprocity in human nature.

The Sunflower is the best Spiritualist Paper published.

## TO ESSAY WRITERS.

## To the Three Questions:

If forgotten events of childhood can be recalled in old age, where have these impressions been stored?

And where have those thoughts nor the effect of a past experience and called intuitions, been stored?

Is the soul a mirror for the reflection of truth unknown to exterior consciousness?

In issue of September 24th, I will answer the last first. Namely:

Spirit, i. e., life, love and truth, always was, is, and will be, thus in conscious individual development the soul, being the nearest to spirit, mirrors and reflects down more of the truth than either mind or body.

So-called intuitions are the effect of past experiences, gathered from some prior circumstances (perhaps in some former human body or of some other kind) and stored into the higher soul-consciousness, which supplies it when needed or called upon.

The impressions of childhood have been stored in the brain.

Every particle of spirit or natural cosmos operates in a spiral direction; mind on the mental; and soul on soul plane, which begins to consciously reflect absolute truth on spirit.

Most people now on earth are individually realizing on the mental and physical plain combined, while some few are adding the soul plane also, thus forming the trinity.

LILLIAN.

If forgotten events of childhood can be recalled in old age, where have these impressions been stored?

In the soul; for is not the soul the mind. Not floating here and there as many think and write, but in our very soul which is spirit; for as sure as we live to-day this is a fact whether shown to be so or not by our scientific professors. We gather together particles each day; we live in our brain cells and they never depart or scatter until they have filled their mission. Yet I say again, there are thousands perhaps who never can recall anything that transpired in their youth, but I can remember as well as yesterday the things that transpired in my youth at the age of 4 years, and I know for a certainty they have been stored within me, for I can demonstrate things all along that line of thought and am certain they have not been out in the atmosphere and rebounded back. They stay locked up until they are needed in another way; then they come up before us as fresh as if it happened yesterday.

The soul is a mirror of reflected ideas, but is known to consciousness as a bird is known to fly, because its actions are a consciousness and can be traced to no other cause than life.

MRS. J. T. MORRIS.  
Kansas City, Mo.

[Those disposed to answer the three questions above are requested to hold to their text, and not to criticism on the replies; and to do so within the space allotted—300 words or less.—Ed.]

## Are you Psychologized?

As we may involuntarily take up the refrain of a generally prevailing opinion, we can in like manner share in an equally generalized feeling of suspicion, doubt, confidence or reverence concerning a stranger in or a resident of a community—whether that opinion or feeling be right or wrong.

If right we feel as though the thing were settled; if wrong we sense an unsettled condition of mind—unless governed by partisanship or prejudice, when we settle it ourselves.

But, while freed from either, and we are governed by the psychic atmosphere surrounding us rather than the truth, it may be known by a discontent with self. The soul that disfavors untruth or injustice feels as discomfited by false vibrations as a dainty individual feels when encroaching upon filth.

Such is the psychology of environments, and to which the larger proportion of humanity is subjected.

The only safe-guard against its controlling influence is to study the finer forces of nature through self. To become acquainted with self as a spiritual being, therefore, is the only road to freedom, perfection and ultimate happiness.

## LITERARY WORLD

Any book noticed in this column can be had at this office.

## SELF-HEALING THRU SUGGESTION.

The latest book by Henry Harrison Brown, editor of Now. This little book consists of two parts:

In part First, the Principles of Mental Healing are simply and plainly set forth. Healing is dealt with in the same manner as the professor of Chemistry, or psychics deals with his subject. Every

Question naturally asked in relation to drugless healing is answered.

In part second all the necessary directions and formulas are given for self healing. This book is beautifully printed from the Old Cheltenham antique type, upon clear book paper, and securely bound, with paper cover. It has sixty pages, and is of convenient size. Price 25 cents, address "Now" Folk, Publishers, 1437 Market St. San-francisco, Cal.

Jingoism is the bane of civilization—the discordant element in an atmosphere of peace.

It is not the blood and brain which qualify the man, but the man (as a soul germ) which qualifies the blood and brain.

## UNCLE SAM STAMP BOX



Postage Stamps

## READY FOR DELIVERY

## DO YOU USE POSTAGE STAMPS?

Do they ever Stick Together,  
Get Dirty, Destroyed or Lost?

## IT COULD NOT OCCUR WITH AN Uncle Sam Stamp Box!

The Stamps are contained in a neat, Metal Box, in which twenty to twenty-five are wound around a cylinder, between two belts which are prepared so that the Stamps can not stick to the belts or to each other, and a single movement of the thumb on the Milled Wheel, as indicated by the Arrows, feeds a stamp in or out, without handling it, or in any way disturbing the rest.

DON'T HAVE STAMPS STUCK IN EVERY BOOK IN YOUR POCKET?

BUY AN UNCLE SAM STAMP BOX, SAVE THE STAMPS, AND BE HAPPY!

Price, 25 cents; at Your Stationer's or Postpaid

## AGENTS WANTED.

UNCLE SAM NOVELTY CO., Lily Dale, N. Y.

## Big Profits From Smelting

BELIEVING that you will be interested in a Strictly First Class Investment proposition, we call your attention to the Seven Per Cent Preferred Stock of the

## Continental Smelting and Refining Co.

of Colorado. Our Company owns and leases several mines, has a magnificent smelter building ready for installation of furnace and power plant, and is WITHOUT DEBT of any kind. The directors are men of highest integrity, conservative, experienced and successful. The Smelter is surrounded by many of the greatest gold-copper mines in America, and ores available for smelting are practically inexhaustible.

Capitalization only \$500,000, \$50,000 required to complete plant and begin operations. \$100,000 worth of ore mined, ready for treatment; 50,000 shares of Preferred to sell at par, \$1.00 per share, with which we give one-half share of common stock to each share of Preferred.

## Last Chance to Get Stock at This Price.

Below is a fair statement of what may be expected, based on ACTUAL EXPERIENCE:

Smelting 200 tons per day at \$8.00 per ton \$1,600.00  
Total cost of treatment, including interest on investment and surplus for repairs and renewals 700.00

Net daily profit

\$ 900.00

Running 300 days per year at \$900 per day, \$270,000, or Fifty-Four Per Cent on the Entire Capitalization.

Complete information submitted. If you wish to be SURE of getting some of this stock, remit for what you want. If not found satisfactory on investigation, we will return your money.

Address,

The Continental Smelting and Refining Company,

805 Provident Life and Trust Bldg., Philadelphia, Pa.

## GOD IN NATURE.

As Perceived by the Created Spirit—The Divine Spark.

J. P. COOKE.

In a recent article from Swami Rami, one of an interesting series which the editor of THE SUNFLOWER is giving us,—(one of a feast of good things,) we are pleased to find the reference to forms of Spiritualism as known in India. There the Inner Light is known under the doctrine of Divia Drichti. The life and light of all our seeing.

A. J. Davis elucidates this truth with great clearness, referring to its beauty and purity, its innate loveliness in "Arabula" The Divine Guest. It is the spirit life of light. The kingdom within is sung by Angelus Silesius thus:—

"How far from here to heaven?  
Not very far, my friend.  
A single hearty step.  
Will all thy journey end.  
Hold there! where runnest thou?  
Know heaven is in thee!  
Seekest thou for God elsewhere?  
His face thou'lt never see."

Spiritualists if reasonably faithful to their philosophy have no ground to fear the prediction of a certain school of thought that religion is a childish superstition of the race which is to be outgrown and disappear before the full light of science.

As well might the sphere of mother love be banished. The sphere of emotion the religious sphere, is deeper and higher than mere knowledge, great as is that sphere.

Religion properly conceived is the normal attitude of the human soul and cannot be lost to the world.

But how shall we receive the conditions of scientific research and still behold the hand of God in the gentle array of the lilies?

Contrary to much of the teaching of effete theology, we must bring God back into the universe as the inner life of all things. We must conceive of Deity in nature—not simply at the beginning of it, or as over it, but as in it.

In it here and now, as a power pervading its laws, vivifying its energies, unfolding its inner life into outward expression, making it knowable.

Science is not necessarily aesthetic. Science demonstrates a law of evolution instead of sitting open-mouthed before the word "Miracle." But none the less science, as interpreted by Herbert Spencer, by John Fiske, by Romanus and a host of honest men and honest intellects, finds everywhere gradation, development, progress from cause to effect—it every where finds an incomprehensible power, not ourselves, which religion has named Deity or God.

Wherever we find law, order, system and beauty there we find manifested the love and life and inner light which in their very nature are eternal, divine!

The Sun Centres, receive their power from the spiritual sun whose rays walt together and apart in the divine breath. The life of all!

It is written "The sun which we see in meridian splendor is only the reflected incandescence of those light-rays which are kindled in their passage from the Sun of Suns to the Zodiacal bodies, the dazzling light of our sun being the concentrated igneous gases, caused by the velocity of the etheric cells passing perpetually from the Central Sun of Suns."

The Pythagoreans believed truly, that it was in this Central Spiritual Sun that the soul became forever united to its spirit, having previously suffered throughout all the lower spheres of creation. (See Rev XVI, 8-9.)

"That state of peace I saw, wherein the roots of new existence are all destroyed, and greed and hatred, and delusion, all have ceased. The state from lust of future life set free! That changeth not, can ne'er be led to change. My mind saw that! What care I for those rites?"

Wherever we see the budding and flowering trees, we see the circle of seed, tree, fruit and seed again."

We see it in the upspringing grass and ripening fruit, in the calm beauty of the hills, in the speechless sublimity of the Alps and in the spoken sublimity of the ocean, whereon the eye rests. we are reading no past thought of a god who has come and gone, of no absentee deity, but we are standing face to face with the vital potency of a very present omnipotence. Science indeed, may open a way into the universe,—not that God may go out, but that we may apprehend him the more dearly in the spirit.

The universe is not something ut-

terly apart from him and that afterwards he as spirit flows into, to dwell in it; it is not that chaotic matter first exists as something apart from him, and into which a vitalizing divine spirit is afterwards infused. Spirit itself is the organizing creative substance, drawing darkness to it and conditioning this darkness, (as in crystallization,) into knowability.

Matter is negative and is by its nature penetrated and possessed by the divine energy of spirit. It is not a beginning de novo, but a manifestation of spirit or divinity.

"All things are held by the law of attraction," says Jesus, and the attraction, "is God, the inner life and consciousness of all things."

As our honored friend and brother Wm. J. Potter, the earnest worker for the cause of "Free Religion" has put it;—Spirit and matter are, in their essence, equally eternal (as light and darkness,) and equal elements in the primal origin of things. We might call the one the active, the other the passive side of the eternal nature. In God, we may conceive that the two coexist in perfect unity making indeed one substance; and in any form of manifested being the two must be wedded before created spirit can come to personal consciousness or give any utterance of itself.

Without matter, spirit could not be organized into knowability, and without spirit matter would remain forever without form and void. Uncontrasted darkness is not known save as a spiritual perception. The laws of nature are the immediate outgoing of God's present energy, the divine purpose and thought in process of action at this very moment.

"As, unto few the power is given  
To pass beyond the bounds of time,  
And lift the radiant veil of heaven,  
To view her mysteries sublime.

Let those, in whose majestic light  
The source of knowledge lies concealed

Prepare us to receive aright  
The truths that yet shall be revealed.

**Amendments, to be Presented at the N. S. A. Convention October, 1904.**

To amend article VI, section 1, by inserting after the word "convention," in the thirteenth line, the following: "and one additional delegate for each fifty members, or major fraction thereof, of said subordinate society."

Amendment proposed by the 1st. S. Assoc. of Washington, D. C.:

Resolved, That the officers of the N. S. A. shall consist of a president, vice-president, secretary, and treasurer, who shall be trustees, and with 5 others constitute a board of nine trustees, who shall have charge of the business affairs of the association, and shall be chosen by written ballot by the duly accredited delegates present at the regular annual convention.

Beginning with the convention of 1904, the officers of the convention shall be chosen for the following terms: Two trustees for four years, two trustees for three years, secretary and one trustee for two years; the president, vice-president, and treasurer for one year. The president shall be elected annually, but at the termination of the respective periods of offices of the other members of the board the term of office shall be four years.

The First Church of Spiritualists, of Pittsburg, Pa., submits the following to the delegates of our next convention, viz: Amend article IX of Constitution: Strike out the words "or at such other time or other place as this Association may determine at any annual convention."

The Mass. State Asso., Amendment: Amend article VI of Constitution by adding the following sentence at the close of present paragraph of section 1: "State associations composed of both delegates and lay members shall be entitled to one delegate for their charter and one additional delegate for each fifty, or major fraction thereof, delegates in attendance at their annual conventions; also an additional delegate for each fifty lay members, or major fraction thereof, in good standing upon the books of such state associations October 1st, of each year."

Amend article VII of Constitution by inserting at the close of the third paragraph, section 1, the following: "By collecting twenty-five cents per capita from each lay member in good standing upon the books of all state associations chartered by the N. S. A. October 1st, each year."

## SCIENTIFIC AGRICULTURE.

## The Effect of Electricity on Roots.

When an electric current is passed thru soil or water in which plants are growing, it has been found that the tips of the roots turn toward the anode, or place where the current enters the medium. About two years ago this phenomenon was explained on the hypothesis that it was not due to any merely chemical effect, but to the action of electrons or atomic electric charges; and it was concluded that the protoplasm of the plant embryo is stimulated by negative charges and paralyzed by positive ones. From an account of recent experiments at Harvard University, published in the American Journal of Science, it would appear that these views are entirely correct. To quote an abstract given by the Electrical Review:

"Seedlings have been grown in ordinary soil and by the water-culture method in the presence of an electric current under greatly varying conditions of temperature and current density with entirely uniform results. The least perceptible current passing by the roots has been found in time to overcome the normal geotropic tendency and to turn their tips toward the anode. The passage of a comparatively strong current for a few minutes will produce a marked curvature after two or three hours. Vigorous roots have been deflected ninety degrees from their downward course in half an hour, and with the current continued the roots grow horizontally toward the anode, while if the current be discontinued they continue curving until a complete coil is formed, or they may gradually bend downward again, forming a double curve. The region of the initial curvature is dwarfed in its air.

Without matter, spirit could not be organized into knowability, and without spirit matter would remain forever without form and void. Uncontrasted darkness is not known save as a spiritual perception. The laws of nature are the immediate outgoing of God's present energy, the divine purpose and thought in process of action at this very moment.

"As, unto few the power is given  
To pass beyond the bounds of time,  
And lift the radiant veil of heaven,  
To view her mysteries sublime.

Let those, in whose majestic light  
The source of knowledge lies concealed

Prepare us to receive aright  
The truths that yet shall be revealed.

**Amendments, to be Presented at the N. S. A. Convention October, 1904.**

To amend article VI, section 1, by inserting after the word "convention," in the thirteenth line, the following: "and one additional delegate for each fifty members, or major fraction thereof, of said subordinate society."

Amendment proposed by the 1st. S. Assoc. of Washington, D. C.:

Resolved, That the officers of the N. S. A. shall consist of a president, vice-president, secretary, and treasurer, who shall be trustees, and with 5 others constitute a board of nine trustees, who shall have charge of the business affairs of the association, and shall be chosen by written ballot by the duly accredited delegates present at the regular annual convention.

Beginning with the convention of 1904, the officers of the convention shall be chosen for the following terms: Two trustees for four years, two trustees for three years, secretary and one trustee for two years; the president, vice-president, and treasurer for one year. The president shall be elected annually, but at the termination of the respective periods of offices of the other members of the board the term of office shall be four years.

The First Church of Spiritualists, of Pittsburg, Pa., submits the following to the delegates of our next convention, viz: Amend article IX of Constitution: Strike out the words "or at such other time or other place as this Association may determine at any annual convention."

The Mass. State Asso., Amendment: Amend article VI of Constitution by adding the following sentence at the close of present paragraph of section 1: "State associations composed of both delegates and lay members shall be entitled to one delegate for their charter and one additional delegate for each fifty, or major fraction thereof, delegates in attendance at their annual conventions; also an additional delegate for each fifty lay members, or major fraction thereof, in good standing upon the books of such state associations October 1st, of each year."

Amend article VII of Constitution by inserting at the close of the third paragraph, section 1, the following: "By collecting twenty-five cents per capita from each lay member in good standing upon the books of all state associations chartered by the N. S. A. October 1st, each year."

In the polish of superior accomplishments man loses taste and talent for the coarser enjoyments and employments of life.

The obstruction of truth by a sin of omission or commission is a crime against humanity.

# N. H. EDDY, ASTROLOGER, And Character Reader,

93 Prospect Avenue, Buffalo, N. Y.

Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and two cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in scope of a child, showing its natural tendencies.

Circulars, with full explanation of different price, or Detail Readings Sent Free Upon Application.

**The Wonder Wheel.** An Astrological Game. Anyone can give a perfect reading after a few hours practice. An instructive and amusing device for an evening party or to mystify your friends. You ask them the date of birth, and in a few minutes you tell them all about themselves. Price, with book for instructions, \$1.00. Postage, 10 cents.

**Tabula Magus.** A pocket chart that tells you the best hours of the day to begin any venture. You should try to collect money when the money planet rules. Look for pleasure when Venus rules. Avoid anything likely to be unpleasant when Mars rules. Price, complete work, \$1.00; abridged work, 50 cents.

**Astrology in a Nut Shell.** A book of 150 pages, filled to overflowing with plain, logical, instructions in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50.

The Seven-Year Tradition Concerning Bodily Change.

Tradition says it takes seven years to outgrow an old body for a new one. This is true, but under conditions—these being that it only applies to the flesh; and to invite a renewal, a change of environment must be substituted.

To change the flesh we must first change the blood; for the latter makes tissue, and this makes flesh, and we can not change the nature of the blood without a change of growth.

Nerve tissue is renewed by magnetic or electric environment—either emanating from people as a class, or the earth by a change from a marl to a mineral soil, or vice versa.

But by remaining in one locality, changes become very slow or cease altogether. This is where the traditional seven-year change meets with rightful doubt. Stagnation begins where change or growth ceases, mentally and physically; and if ill or decrepit, death must soon follow.

A new lease of life may be obtained under such circumstances by a radical change, both of climate and people. But a return to old haunts should not be undertaken till the entire flesh body has been renewed, which requires about seven years, or a little over; for a half-way cure is worse than none, because the double attraction of elements to the body—those finding favor with the old and those seeking the new, under the law of affinity—will affect the mental nature of the individual to the extent as to invite other troubles, perhaps worse than the former, and often such that are detrimental to the brain and nervous system.

Thus let it be seven years or more, under which circumstances the tradition may be resolved into a fact.

Colors in Spirit.

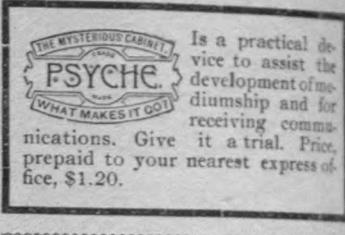
As beauty in spirit stands for perfection, so beautiful tints be speak of virtues or spirituality—each color or modification telling a tale of character unfoldment. But as deformity represents imperfection, so the coloring may be streaked with gray or black or discolored as a whole—murky looking as a lowered atmosphere—and tell a tale of woe, of discord or vice, losing its transparency compatible with the lack of spirituality or increase of unspiritual tendencies. As there is differentiation in human character, so there is naturally in aural tints, and we must therefore study human character to understand the science or language of the protoplasm."

Clairaudience.

Whether it is the material ear that can, at times, or under conditions, attune itself beyond its normal vibration, or whether it is the spiritual ear that hears under circumstances, and transmits it to the spiritual ear, is indifferent. We hear, or clairaudient so-called do, and that is an established fact. And whether things heard in that way are called material or spiritual, makes no difference either. It gives us a superior knowledge of things, and that is sufficient to cognize it. Whitman claims to have heard the grass grow; others claim to have heard the blood flow in human veins situated far in the interior of the physical organism. If the spiritual senses are simply a higher vibration of the material, clairaudience is as natural as ordinary hearing, and shows in which direction we are tending. "Spiritual gifts" will be man's natural inheritance at some future date.

In the polish of superior accomplishments man loses taste and talent for the coarser enjoyments and employments of life.

The obstruction of truth by a sin of omission or commission is a crime against humanity.



Is a practical device to assist the development of mediumship and for receiving communications. Give it a trial. Price, prepaid to your nearest express office, \$1.20.

**MILLER'S MAGIC MIRRORS**

Also known as the Black Mirror, are pearls in every respect. A perfect gem to any one interested in the wonderful gift of Clairvoyance. In the dark sitting lights and clouds will appear, and in the day light will follow all that can be wished for in the phase of mediumship. These Mirrors are chemically treated and very powerful, indorsed by leading mediums. Testimonials on application. Price \$2.00.

W. H. MILLER,  
P. O. Box 109, Canton, O.

**VITAPATHY**—Spirit Vitalization cures every disease. State Charters. U. S. Patents. Divine authority. Prepared Students get College Instruction Free at American Health College, Fairmount, Cincinnati, O.

**Self Hypnotism.**

I have proved to the United States Government—memorandum opinion No. 129 N—that I have made a discovery that enables any person to hypnotize another, without any physical contact, or even to affect the ill's of life, becoming clairvoyant so they can see all over the earth, read the minds and thoughts of others, do thousands of wonderful things. This so-called mental vision lesson will be sent ABSOLUTELY FREE to everybody, actually enabling you to do the above without any charge whatever.

PROF. E. D. DUNN  
Lincoln, Neb.

168-41.

READINGs By CLAIRAUDIENCE and PSYCHOMETRY.

Future Foretold and Three Questions Answered by Spirit Power.

MESSAGES FROM FRIENDS BEYOND

50¢ Fifty Cents and Two Stamps.

MRS. B. M. BARDSDLEY,  
1701if FRANKLIN, PENN.

**MORRIS PRATT INSTITUTE**

Founded by Morris Pratt.

Chartered in 1902.

A School under the auspices of Spiritualism established for the diffusion of general culture and the acquisition of useful knowledge.

THOROUGHLY QUALIFIED TEACHERS.

A Large and Beautiful Building. Steam Heat and Hot and Cold Water throughout.

A Two Years' Course

Prepares especially for Public and Private Work. Open to all of both sexes and of all ages over 18.

ADMISSION WITHOUT EXAMINATION.

Absolute Freedom of Thought and Expression encouraged. For thoroughness and the growth of individual and independent thinking, unequalled.



## ASTROLOGICAL.

## SOMETHING OF INTEREST FROM A POPULAR TOPIC.

## Planetary Influence.

BY URANIA.

There are many people who believe that the planets have an influence upon humanity, but when asked to explain it they are at a loss. There seems to be no scientific explanation, or perhaps they ascribe it to some supernatural and mysterious power. Day and night, summer and winter, spring and autumn, have an influence upon all life, and we prepare ourselves for them as they come. We are so familiar with these changes that we no longer attribute anything mysterious to it, but consider each a natural result of the spinning of the earth in its course around the sun. But each spring does not advance, nor each autumn retreat with a steady march. No two consecutive summers can be said to be alike. We speak of a hot, dry summer; a cool, moist, or a hot, moist one, or a summer in name only, as was 1816, when there were frosts in every month but August. Springs are late and autumns long. Winters are mild or severe. This brings us to the conclusion that there are other forces besides those of the sun which affect our earth. Each planet has an atmosphere. Mars is said to be hot and dry. Venus is largely composed of water, therefore moist. The rings of Saturn indicate other conditions in its atmosphere. These planets with different atmospheres, absorbing and throwing off, electromagnetic radiators, cause modifications in the electrical state of the earth's atmosphere according to their positions, and thereby produce electrostatic potentials of the atmosphere, which vary greatly in a short space of time, every change of which causes alterations in the moods and thoughts of a person and even affects the secretions of the body. It has been found that high electrostatic conditions are favorable for the production of thought. Goethe also observed this, for he said: "I work more freely when the barometer is high than when it is low; since I know this endeavor, when the barometer is low, to counteract the injurious effect by greater exertion, and my attempt is successful." It has also been ascertained that many people are dull and gloomy under certain aspects of the moon to Saturn, while they will be cheerful and happy when it is in aspect to Venus, and so society in London besieges the astrologer to know the favorable times for their social affairs, realizing that upon the mood of the participants, its success greatly depends.

Occultists tell us we are born when the planetary vibrations are in harmony with our natures, or, in other words, our faculties may be known by the position of the planets at the time of our birth. It is thru the nervous system and brain cells that the planets exert their subtle influence. Yes, and thru the aura, which is the finest part of our brain or a continuation of it.

In 1900, on the 4th of April, King Edward (then Prince of Wales) was shot at by one Sipido, who had Mars and Mercury in conjunction at birth. This configuration in a horoscope produces a mind that is extremely sensitive to the vibrations of Mars. To start an argument with such a one is like shaking a red rag at a bull. It often ends by your getting the worst of it; so don't try to convince a son of Mars that his poverty and bad luck is his own fault, for it is not, and he knows it, and he has lots of grit, and is impulsive; look out when he is irritable and gets desperate.

Ah! had Hamlet had this aspect in his horoscope how different the story. Sipido had an excess where Hamlet was lacking. On the date of the shooting, Mars and Mercury were once more in conjunction. Here were planetary conditions favoring the act and exciting the mind to its performance. In Sipido we have the tendencies that would not fail to act as he did, if no modifying influence had ever been brought to bear upon him since birth. Indeed, circumstances, environment and education seemed to have been such that it caused these tendencies to thrive. If you or I had been born with such tendencies, reared in the same environment and under the same conditions, we would have done as he did; that act was simply

a reaction. We would have thought as Sipido did, that the rulers were responsible for our misery and poverty, and that of others, and that we were committing an act of heroism. But they who study the starry influences and the laws that govern humanity, see in the king only a being who is working out his innate character on the line of least resistance. The king's horoscope shows him to be a man of much personal force. He is frank and hospitable and has that genuine fondness of sports which delights in the display and triumph of power. He has taste, is social and has wide sympathies. He admires personal beauty and persons of great natural ability. He desires to please and has much power to enjoy; added to this his position has been favorable for the cultivation and expression of these, his innate qualities. Is it any wonder that he is called the "most popular gentleman in Europe?" or that the upper circle and persons of ability are attracted to the court and soil of England? 'Tis the only law of magnetism; like attracts like. But we can not all be kings, nor is the Jupiter side of our nature as strongly developed as here. Nevertheless we are happy in the possession and cultivation of other qualities, and there is a sphere of life for each of us which will bring us inward peace and real satisfaction.

The question has been asked, "Is there any way to rise above the influences of the planets? There are ways to mitigate their influences, but to rise above these and to use them for our advancement is to acquire power. It means the development of mind or soul. In the future humanity will be as eager to acquire character as they are today to acquire wealth. Social conditions are changing slowly but surely, and the day is coming when man will be measured not by what he has, but what he is. Even now we say, "Character is fate," and "Our fortunes improve with our characters," and we believe with Plato, Shakespeare and Emerson, that the stars under whose vibrations we are formed, will influence our career.—The Adept.

## NATIONAL SPIRITUALISTS' ASSOCIATION

Twelfth Annual Convention will be held in the Spiritual Temple, 3015 Pine St., St. Louis, Mo., Oct. 18th, 19th, 20th and 21st, 1904.

Day sessions at 10 a. m. and 2 p. m., to which the public is cordially invited, will be devoted to business only. Evening exercises will consist of grand programs of varied numbers, including vocal and instrumental selections by talented artists; also lectures and tests of Spirit identity, by some of the most able spiritual workers in the land.

Among those invited and expected to participate are Will J. Erwood, E. W. Sprague, J. W. Ring, Mrs. R. S. Lillie, Laura J. Fixen, Mrs. Maud Lord Drake, Mrs. G. G. Cooley, E. A. Sauer, with a galaxy of others.

Come one and all to the grandest Convention of the age.

Special railroad rates can be secured on all lines to and from St Louis (excursion tickets) without attention from the N. S. A.

Information concerning hotels and rooming houses can be secured by addressing Rev. Thomas Grimshaw, 5835 Theodosia Avenue, St. Louis. The Spiritual Temple in that city, of which Mr. Grimshaw is pastor, will be opened daily during the season. A list of desirable rooming houses, also the spiritual papers, will be kept on file there.

The annual reception of the N. S. A. to delegates and visitors will be held in the Spiritual Temple in St. Louis, October 17th, at 8 p. m.

All are cordially invited to attend.

HARRISON D. BARRETT, Pres.

MARY T. LONGLEY, Sec'y.

## Squibs.

Efficiency subordinated to favoritism in office is misplaced confidence.

In the philosophy of a fact rests its soul.

Sympathy is the mother of benevolence.

A guilty conscience is the devil's panorama.

By jealousy of others' talents we emphasize our inferiority.

The only true friendship is that engendered by harmony of thought and feeling, regardless of external temptations, as wealth, position or popularity.

Nature resents discord in humanity because she is as sensitive to it as we are.

## HOW DO YOU FEEL?

## Sensations That Cannot Be Expresssed.

Happiness and Contentment Must be Felt to be Understood.

If this question could be answered in its causal sense by all to whom it is put some queer replies would come forth.

To feel well or ill—with its mental accompaniments of bright and cheery or gloomy and despondent—are perhaps the most generally expressed.

To feel happy or content are spiritual states, which do not depend upon the condition of the liver, spleen, weather or circumstances.

Love carries happiness in its wake; righteousness or a clear consciousness: contentment.

Spiritual or soul health is often preferable to physical health; for the latter with misery or discontent is equal to ill-health, and may lead to it when self engendered by intemperance or injustice as a balm for the misery or discontent.

To ask a man in the last named state how he feels, he is generally at loss what to reply. He cannot complain of ill-health, yet may be miserable on account of family jars or separation from his loved ones. Or he may be in business troubles; have legal complications which disturb his peace of mind; has had some misfortune or met with an accident—all of which may make him low-spirited, melancholy, unsociable, pensive or cheerless.

But with love in the balance he perhaps would feel happy amidst it all—happiness being a strictly independent emotion or impulse, which rises above every other feeling and momentarily obscures the rest.

So it is with contentment—an effect of perfect ease with justice or a clear conscience thru righteous living—which also manifests amidst disturbances, discomforts, homesickness, suffering or trials.

Happiness and contentment are two soul states that a man cannot be deprived of—if they are genuine; i. e., earned by mental purity (spirituality) and right doing (justice). As such they are absolute. Their imitations—such as may be inspired by intemperance, worldlyism or fraud—are but ephemeral, and react for diametrically opposite effects as soon as the bubble bursts or the material enjoyment wears off.

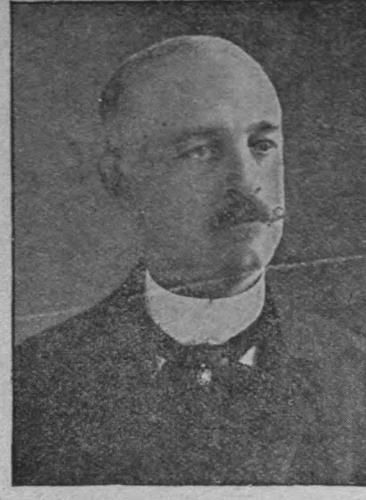
The answers to the questions how a man feels in the inception of these latter conditions may be inferred—especially by those who have had the experience. And the number is undoubtedly greater than under the first named, and the answers more frequently heard, while the man who is absolutely happy or content is seldom heard from.

Why? Because he has something that cannot be expressed in words. Happiness and contentment are conditions that must be felt. To say that he possesses either or feels happy or content, does not convey its real meaning to us. We must also feel them to understand them.

How? That too in a matter of experience. The man who reaches happiness by adherence to a temperance pledge for reasons best known to himself could not apply the same method to one who is naturally temperate, but may have other weaknesses or passions that makes him spiritually ill. Every one must discover his own failings—whether they be some abuse against self or unrighteousness against another.

To feel unloving, resentful, or indulge the sense of feeling unnaturally or intemperately (whether physically or mentally) is each an abuse or a sin against self; for they prove it in the effect, which is unhappiness, misery; while the opposite endangers joy, delight, and physical health—happiness.

To feel heartlessly cruel towards others or envy them their possessions, resulting in sins of omission or commission, reaps a soul-feeling compatible with the cause, which is discontent or restlessness; while the opposite—to feel like aiding others or advancing their cause—reaps its reward, which is contentment or soul peace. Happiness and soul-peace constitute heaven—whether in mortal or spirit life. And to know in which state we are, we must ask ourselves the question "How do you feel?" In the analysis of our own feelings lies the answer.



C. Walter Lynn,  
THE EMINENT  
Healer  
AND  
GIFTED PSYCHIC.

Health and Strength Restored

—BY—

Nature's Methods

FOR THE CURE OF

MENTAL AND PHYSICAL ILLNESSES.

OBSESSION CURED

For Free Diagnosis of Disease

send five two-cent stamps, age, name  
sex and own handwriting.

Readings and Business Advice  
By Mail, \$1.00 and two Stamps.

"I have never known a more competent, reliable and truthful medium for the Spiritual World, than Chas. Walter Lynn."

Jos. Rodes BUCHANAN.

Address, 784 Eighth Street, Oakland, Cal.

MEDIUMS' AND SPEAKERS' DIRECT. DR. JACOB SWANSON  
ORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Price, \$1.00 per year—payable strictly in advance. Those marked with a star will attend funerals.

## TEST MEDIUMS.

F. Corden White, Lily Dale, N. Y. \*

C. Walter Lynn, 784 8th street, Oakland, Cal.

Miss Ella C. Preston, 3205 Morgan St., St. Louis, Mo.

Mrs. O. W. Grant, 135 Prospect Ave, Buffalo, N. Y.

## HEALERS.

Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.

Dr. J. S. Loucks, Stoneham, Mass.

Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.

Dr. Jacob Swanson, 1728 Clinton, Minneapolis, Minn.

## LECTURERS.

Moses Hull, Whitewater, Wis. \*

Mattie E. Hull, Whitewater, Wis. \*

## SPIRIT PHOTOGRAPHERS.

Dr. W. M. Keeler, 1343 Roanoke, Washington, D. C.

A. Normann, 2721 Elliott Ave., Minneapolis, Minn.

Frank N. Foster, 91 Fitzhugh St., Grand Rapids, Mich.

## ASTROLOGERS.

N. H. Eddy, 171 Prospect Ave., Buffalo, N. Y.

## TRUMPET MEDIUMS.

Mrs. S. E. Pemberton, 407 Hancock St., Peoria, Ill.

## W. M. LEO BAMBAM

28 South St., Lily Dale, N. Y.

## SEANCES IN THE LIGHT

Will make Engagements with Societies for Seances.

1777 CHAS H. FARRAR, Manager.

## PIERRE L. O. A. KEELER,

A Writing Medium for 25 Years.

Readings by Mail, \$1 and 3 Stamps

Permanent Address,

LILY DALE, N. Y.

This is a picture of the only Dr. Spangler in this State, who has had for nearly eight years experience in the study and practice of medicine, two years Prof. in medical college, ten years in sanitarium work, and is a natural clairvoyant. He has given spiritual material to cure ear, throat and lung troubles, also all forms of nervous diseases of both sexes.

Never fails to cure piles. If you would like an opinion of your case FREE, write and tell me just how you feel with your own hand and hold the letter in your hand five minutes. Enclose stamp for reply.

Address, ANDREW B. SPINNEY, M. D., Prop. Reed City Sanitarium, Reed City, Mich.

DR. J. S. LOUCKS

Is one of the oldest and most successful physicians in practice. He treats nearly all diseases with wonderful success. Write him, giving your full name, age, sex and leading symptoms, and he will give you a diagnosis of your case. He treats nervous exhaustion of men with good success.

Address, J. S. LOUCKS, M. D.

Look Box 1203, Stoneham, Mass.

## DR. W. M. KEELER,

1343 Roanoke St., Washington, D. C.

Thirty-five years before the public as a spiritual photographer, backed by five thousand testimonials from those who have received positive evidence through his mediumship of the continuity of life is his record.

Send your own likeness or a lock of hair, and two distinct sittings for \$2.00—NO 2, or three pictures of the SAME negative.

Attention given to the development of mediumship upon application. Two cent stamp for reply.

A few weeks ago I had a sitting for spirit photo, and upon my picture appeared my wife and son, both readily recognized. Upon another came President McKinley and Bishop Newell and my father. Dr. Keeler is a wonderful medium for this kind of development.

Address, JOHN A. HOOVER, Morristown, N. J.

Received the spirit photographs and there are two boys which I positively identify. One is that of an old man, and the other that of Beals E. Litchfield, a noble and a scurvy scoundrel of some years ago. Mr. John Belton, my neighbor who sent you his photo to be operated upon, recognizes several faces, among them, that of his good daughter.

DR. A. A. CAWCROFT,

MAGNETIC HEALER.

Diseases of the brain, heart and kidneys a specialty.

333 E. Second St., Jamestown, N. Y.

## Independent Letter Writing by Mail

AT THEIR HOME.

Parties desiring independent written communications from their departed friends can receive instructions for same by writing us, enclosing stamp for reply.

134-186

## SPIRIT PORTRAITS.

Send your own photograph, or lock of hair, and two dollars and receive artistically finished picture